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THE LOEB CLASSICAL LIBRARY RECENT ADDITIONS

(Continued from page 50)

Sir Arthur Hort's translation, in two volumes, of Theophrastus's treatise on plants, is, apparently, the first English rendering of that work. The translation of this treatise takes up all of Volume 1 and more than half of Volume 2. In the latter volume there is an Index of Plants (437-483), which gives, in the alphabetical order of their Greek names, the plants named by Theophrastus. There is a short Appendix of Unnamed Plants (484-485), plants which, though Theophrastus gives them no name, he describes so well that it has seemed possible to identify them. Finally, there is a Key to the Index, in two parts: I.—List of Plants Mentioned in the Enquiry Under Botanical Names (487-493); II.—List of Plants Mentioned in the Enquiry Under Popular Names. These Indexes are of very great value; in his Preface Sir Arthur Hort explains that the identifications of plants in the Indexes are entirely the work of Sir William Thistleton-Dyer. The translation has been reviewed by Mr. Clifford Allbutt, in *The Classical Review* 32.36-38. In *The American Year Book* for 1917, page 733, Professor W. A. Heidel describes this translation as "a masterful rendering of a work of the greatest interest and difficulty, requiring great knowledge and accuracy".

Students of Petronius in particular will welcome the volume which gives in translation some of the Greek Romances. In this connection reference may be made to an elaborate work, *The Greek Romances in Elizabethan Prose Fiction*, by Dr. Samuel Lee Wolff (ix + 529 pages, Columbia University Press, 1912), and to the article entitled *Greek Romances*, in the book, *English Literature and the Classics*, essays collected by G. S. Gordon (reviewed by Professor Van Hook in *THE CLASSICAL WEEKLY* 8.125-127). In a paper entitled *Petronius and the Greek Romance*, *Classical Philology* 12.158-172, Professor C. W. Mendell held that

The novel of Petronius is not, strictly speaking, a realistic novel, but rather an erotic romance and belongs to the developed, not to the early type, of romance¹.

A complete translation of the Greek Anthology every student of the Classics will welcome, whether he

approves all its renderings or not. Mr. Paton's renderings are good. His first volume gives a version of Books 1-6, whose subjects are as follows: Christian Epigrams; Christodorus of Thebes in Egypt; The Cyzicene Epigrams; The Poems of the Different Anthologies; The Amatory Epigrams; and The Dedicatory Epigrams. Volume 2 supplies renderings of Books 7 and 8, Sepulchral Epigrams and The Epigrams of Saint Gregory the Theologian. Volume 3 deals with Book 9, The Declamatory and Descriptive Epigrams. Volume 4 is concerned with Books 10-12, The Hortatory and Admonitory Epigrams, The Convivial and Satirical Epigrams, and Strato's *Musa Puerilis*. Volume 5, covering Books 13-16, deals with Epigrams in Various Metres, Arithmetical Problems, Riddles, Oracles, Miscellanea, and Epigrams of the Planudean Anthology not in the Palatine Manuscript. In *The Classical Review* 31.142-144, Mr. J. U. Powell warmly praised Volume 1 of Mr. Paton's rendering; he implies an equally high opinion of Volume 2 in his notice of that volume in *The Classical Review* 32.33-34. In *Classical Philology* 13.221-222 Professor Shorey comments favorably on Volumes 1-3. In *The American Year Book* for 1917, page 733, Professor Heidel characterizes the translation in Volume 2 as admirable and the Introduction as valuable.

A translation of Strabo's Geography should be of service to many, if only as a help to the understanding of the innumerable passages to which references are made in the Commentaries on authors Greek and Roman. Mr. Jones's volume covers Books 1-2. On this rendering see Miss Geneva Misener, in *Classical Philology* 12.446-448. Professor Heidel, in *The American Year Book* for 1917, page 733, describes it as serviceable, but as falling below the standard generally maintained in *The Loeb Classical Library*. It is but fair to note, however, that Professor Jones, in this volume, was not wholly free; he was working with unfinished materials bequeathed to him by the death of Professor Sterrett.

Professor Nixon's first volume on Plautus gives a rendering of the *Amphitruo*, *Asinaria*, *Aulularia*, *Bacchides*, and *Captivi*. The second gives renderings of *The Casina*, *Cistellaria*, *Curculio*, *Epidicus*, and *Menaechmi*; of the first three of the plays covered by this second volume there is no edition in English. On the merits of Volume 1, see Professor Kellogg, in *Classical Philology* 12.325-326, and Professor Sonnenschein, in *The Classical Review* 31.199-201. I have

¹For support of the view that Petronius's work is realistic see e. g. the two discussions by Professor Abbott, in *The Common People of Ancient Rome*, 117-144, and in *Society and Politics in Ancient Rome*, 115-130.

myself carefully compared, several times, the translation throughout Volume I with the text. Often I like the translation very much. It is full of life and vigor (at times, indeed, especially in the rendering of the expletives, the straining after vigor is far too manifest); it often hits off extremely well the spirit of a passage; there is a conscious effort to vary the tone of the translation, as the tone of the original varies (particularly in paratragedic passages does Professor Nixon seek to indicate the tone). The translation is not free, nor yet is it close; in many places, where I should be glad to know exactly Professor Nixon's views of the syntax of the Latin, I am unable to determine precisely his opinion. I have read only part of the second volume, but in that part I seemed to feel a toning down of the exuberance manifested now and then in the first volume. On the whole, then, the two volumes are to be heartily commended.

Several other volumes of The Loeb Classical Library I have studied with some care, e. g. the two volumes of the rendering of the *Metamorphoses* of Ovid, by Professor Miller, and the volume containing the translation of the *Eclogues*, *Georgics*, and *Aeneid* 1-6, by Professor Fairclough. In his renderings of the more lofty and serious passages of the *Aeneid* Professor Fairclough seems to me often very happy; I find him unsatisfactory at times in his translation of the *Eclogues*. Here his rendering often strikes me as too heavy; he misses the playful element which I find frequently in the *Eclogues*, as I believe Horace found it (see my paper, in *The American Journal of Philology* 38.195-199, on Horace's famous phrase, *molle atque facetum*, said by him of the *Eclogues*, in *Sermones* 1.10.44, and my notice of Dr. Dutton's pamphlet, *Reflections on Re-reading Vergil*, *THE CLASSICAL WEEKLY* 11.57-58, 65-66). The book is praised by A. D. G. (= A. D. Godley?) in *The Classical Review* 30.203.

It is notoriously difficult to get a book through the press without typographical and other errors. During the past three or four years the difficulties in the way of handling the volumes of The Loeb Classical Library, for American authors, with two General Editors of the Library in England, with the compositors and the publisher in England, must have been very great. Yet some sorts of things remain unbelievable, until they in fact happen. For example, how can four competent scholars overlook the fact that a translation at a given point is based on a text different from that on the opposite page? In the Loeb Library edition of Ovid, the text of *Met.* 1.52-53 is printed as follows:

Inminet his aer, qui quanto est pondere terrae,
pondere aquae levior, tanto est onerosior igni.

There is no critical note of any sort on this page of the book. The Teubner text (Merkel, 1900) has no comma after 52, and gives, in 53, *pondus aquae levior*, with no hint of variant reading. Now Professor Miller's translation runs as follows:

The air hung over all, which is as much heavier than fire as the weight of water is lighter than the weight of earth.

In this translation Professor Miller defies at once his own text and his own punctuation.

The next three lines of the text, in Professor Miller's book, run as follows:

illic et nebulas, illic consistere nubes
iussit et humanas motura tonitrua mentes
et cum fulminibus facientes fulgora ventos.

The translation is as follows:

There did the creator bid the mists and clouds to take their place, and thunder, that should shake the hearts of men, and winds which with the thunderbolts make chilling cold.

How is "chilling cold" got from the text? The Teubner text gives *frigora* in 56, without hint of variant.

Again, in 1.225 occur the words *haec illi placet experientia veri*. These are not reproduced at all in the translation. In many other places there are no English equivalents for important words or phrases of the Latin original. In 1.192 the text appears thus:

sunt mihi semidei, sunt, rustica numina, nymphae
What the comma is doing after the second *sunt* the translation fails to indicate: "I have demigods, rustic divinities, nymphs", etc. After 1.81 there is a period, instead of the necessary comma (this may, to be sure, be a case of broken type). In 1.99 *sine militis usus* appears! In 1.267 read *rorant pennaeque sinusque* (not *pennaeque*). In 1.355 read *duo* for *quo*; after 1.347 set a period, not a colon. All these errors have been found in a few verses. In connection with such things as these one is inclined to draw a very sharp indictment against the English General Editors, partly because, as is well known, they take a very active part in determining the final form of the various translations, partly because they are closer to the printers and the publishers of the Library.

C. K.

(To be concluded)

A STUDY OF DIETETICS AMONG THE ROMANS¹

The Romans were masters of many arts. Perhaps not least of these was the art of dining, an art which, though humble, seems destined to occupy a considerable portion of man's time and attention, for civilized man, however cultured, cannot live without cooks. Latin literature, especially that of the late Empire, abounds in references to Roman meals ranging from the simple fare of the rustic, consisting chiefly of vegetables, to the elaborate menu of the urbane Roman of Imperial days, or the wealthy gentleman rustivating at his country villa. Indeed, that delightful old gossip, Suetonius, even tells us what the Emperors ate, and how they ate it. A more interesting theme, however, than the exaggerated side of Roman luxury is the frequently neglected consideration of the daily fare of the average

¹This paper was read at the Twelfth Annual Meeting of The Classical Association of the Atlantic States, at the Drexel Institute, Philadelphia, May 4, 1918.

citizen. This consisted, in early days, at least, of grain, fruit, and vegetables, for the Romans of the good old days favored a vegetable diet and partook of meat sparingly and only on festive occasions. Mr. Warde Fowler says¹²,

The needs of the poorer classes in respect to food and drink were small. Italians and Greeks then, as now, were almost entirely vegetarians. . . . Grain and vegetables were the staple food of the poor man in town and country.

Indeed, the early Romans were designated as *puliphaenides* by Plautus¹³, because the national diet consisted of a kind of porridge called pulse, which was composed¹⁴ of meal, salt, and water. Vegetables¹⁵ were chopped fine and added to this dish, which preceded even bread as an article of diet. Juvenal¹⁶ presents a picture of the good old days when the peasant's little farm supplied the whole family—the master, his wife, three sons, a home-born slave—with its daily fare. On the humble board huge bowls of smoking porridge awaited the elder brothers of the family, who from the plow homeward plod their weary way. Later, in the reign of Vitellius¹⁷, the one road to influence in the Roman world was to provide sumptuous banquets and glut the insatiate appetite of the Emperor, but the early Romans knew nothing of such preferment, lived the simple life, and dined on vegetables.

Our information in regard to this vegetable diet, and the esteem in which it was held, may be culled not only from medical writers, Celsus and others, from that ancient edition of the Encyclopedia Britannica, Pliny's Natural History, and from writers on agriculture, but also from menus and references scattered elsewhere in the pages of Latin literature.

Virtue and simple living were always synonymous to the Romans. So highly did even the later members of that nation think of a vegetable diet that both Seneca¹⁸ and Martial¹⁹ represent Romulus as preferring a dinner of turnips even in the heavens. Pliny²⁰ says that the Samnite envoys found Manius Curius Dentatus, the conqueror of Pyrrhus, cooking his meal of turnips on the hearth. The envoys felt that no gift which they could offer would tempt a man who was content with such plain fare for his daily food. Horace²¹ warmly expresses his approval of a vegetable diet. And again, this son of a freedman longs for the peace of the country, its simple fare, and its divine companionship²²:

'O when shall I sit down to my beans, and with them a dish of rich garden stuff which needs no sauce except the fat bacon?'²³

Cena deum is the name by which he dignifies this humble fare. This dinner of herbs would be accompanied by a feast of reason and a flow of soul²⁴. That even Horace did not always scorn a well served

meal, however, seems to be the implication of his slave Davus²⁵, who says,

'If you do not happen to have an invitation to dine out, you praise your meal of herbs and call yourself a lucky man, but let Maecenas invite you to his table at eventide and off you go'.

Even in days later than those of Horace, philosophers preferred a simple diet culled from the garden. Aulus Gellius tells us²⁶ that Taurus the philosopher entertained him at dinner when he was in Athens. The substance of this meal consisted of *aula una lentis Aegyptiae et cucurbitae inibi minutim caesae*. Tacitus²⁷ informs us that, when Nero was ravaging the provinces to satisfy his prodigality, Seneca lived on very simple fare. Wild fruits which grew in the woods were his food, and he quenched his thirst at the waters of a clear stream.

The diet of the soldiers also consisted more largely of grain and vegetables than of meat. Tacitus²⁸ and Caesar²⁹ both mention as a hardship the fact that on certain occasions the soldiers had no food but meat with which to satisfy their hunger.

Another proof, if one were needed, of the esteem in which vegetable diet was held is the frequent mention, in Latin literature, of gardens. The garden and its products were highly honored in ancient Rome. There, as in our own country at the present day, every one was expected to do his bit by cultivating his garden. Cato³⁰ says that, when a man was considered a good farmer, it was the highest compliment which could be paid him. Columella deemed the garden a theme worthy of poetry, and the Elder Pliny tells us³¹ that even the kings of Rome cultivated gardens with their own hands. The same author³² says that the kitchen garden was under the supervision of the *mater familias* and that she was considered worthless if it was not carefully tended, for then the family would be reduced to the necessity of living on meat. Again, Pliny³³ says that at Rome it was from the garden that the lower classes procured their daily food. Juvenal³⁴ speaks approvingly of Epicurus, whose pure mind to one small garden every wish confined. Pliny³⁵ even calls our attention to the rather surprising fact that *cognomina* were derived from the garden.

'Let the garden have its full share of honor, for from it men of the highest rank have been content to borrow their names'.

The Valerian gens, Lactucini, took its name from lettuce. The Lentuli³⁶, Fabii, and Caepiones were indebted to the garden for theirs also.

In addition to the evidence of the esteem in which gardens were held by the Romans, and to expressions favoring a vegetable diet, examples of vegetable menus are also found. A few may be cited. The earliest, perhaps, is that of a slaves' convivium which is found in Plautus³⁷. It consists of nuts, olives, figs, beans, and lupine.

¹²Social Life at Rome in the Age of Cicero, 32.

¹³Poenulus 54. ¹⁴Blumner, Die Römischen Privataltertümer, 162.

¹⁵Pliny, N. H. 18.83.

¹⁶14.166 ff.

¹⁷Tacitus, Hist. 2.95.

¹⁸Apocolocyntosis 9.5.

¹⁹12.16.

²⁰Compare Cicero, C. M. 55; Plutarch, Cato 2; Aulus Gellius 1.14 (for the story of Fabricius).

²¹Epp. 1.12.7 ff.

²²Serm. 2.6.63 ff.

²³Serm. 2.6.70 ff.

²⁴Serm. 2.7.39-34.

²⁵8.8.

²⁶Ann. 15.45.

²⁷Ann. 14.24.

²⁸B. G. 7.17.3.

²⁹De Agricultura, Introd. 2-3.

³⁰19.49.

³¹19.57.

³²19.51.

³³13.122; 14.319.

³⁴Pliny, N. H. 18.10.

³⁵Stichus 690 ff.

In a fanciful story, Ovid²⁶ gives a charming picture of peasant life. The scene is laid in Phrygia, but represents none the less the manner of life of Italian peasants of Ovid's own day. In his characteristically charming style he tells of a dinner which was served by the two aged peasants, Philemon and Baucis, to the gods Mercury and Jupiter, when in disguise these deities appeared at their humble cottage. The meal was the best the kindly peasants could offer, yet frugal, consisting chiefly of vegetables—ripe and green olives, pickled cornel berries, endive, eggs cooked in the warm ashes, wine, bacon and cabbage, nuts, dried figs, dates, plums, mellow apples, and purple grapes. Even the bacon was a special delicacy, something in which the peasants themselves did not ordinarily indulge.

The menu of Ofellus²⁷, an old neighbor of Horace, also belongs to this class. Horace makes the old farmer say,

'I was never one to eat anything on a working day except a mess of garden stuff with a fitch of smoked bacon. If, after a long interval, a friend had come to see me, or a neighbor of whom I was fond had dropped in on a rainy day, we enjoyed ourselves, not, however, with fish sent from the market, but with a chicken or a kid. The dessert consisted of raisins from the string, nuts and figs'.

Although this menu was not entirely vegetable, it consisted at least of the products of the old man's farm, and the chicken and the kid were served only as compliments to his guests.

Among Vergil's lesser poems the *Moretum* presents a somewhat similar picture of peasant life. The small farmer, Simylus, rises at dawn, lights the fire on his hearth, and grinds the meal for his daily bread. He has no side of bacon hanging from the rafters; he has only a cheese; but he has also a flourishing garden spot. Cabbage, beets, rich sorrel, mallows, leeks, lettuce all grow there, also onions and endive. This morning the master gathers leaves of parsley, rue, and coriander, and takes them into the house to be made into the concoction which gave the poem its name. As Mr. Warde Fowler²⁸ has pointed out, although the *Moretum* may be a translation of a Greek poem, it serves to show what was the ordinary food of the Italian peasant of Vergil's own day. Vergil²⁹ has left us also the menu of a shepherd's evening meal—mealy chestnuts, mellow apples, and abundance of cheese.

Another menu of a later date which consists chiefly of vegetables is found in a dinner invitation which Martial³⁰ sends to a friend. The menu, says Martial, will consist of cheap Cappadocian lettuce, onions, salt tunny fish, garnished with eggs, hot cabbage fresh from the garden, sausages resting on snowy pulse, beans, and bacon with a streak of fat and a streak of lean. The dessert, says the prospective host, will be raisins, Syrian pears, roasted Neapolitan chestnuts, and wine. If Bacchus shall have roused a second appetite, there

will be added olives, hot chick-pea, and warm lupine. That to the average man a vegetable menu had lost some of its attractions in Martial's day is shown by the fact that in the beginning Martial only bids his friend Toranius fast with him and at the end of the menu he says, *Parva est cenula. Quis potest negare?* Instances of the vegetable menu might be multiplied.

Even in the later days of the Empire, when many of the Romans had departed far from the simple diet of the early peasants, they still approved of it in theory at least, and respected such of their number as had the self-control to partake thereof. Such a diet was always associated in their minds with the stern virtues of the good old Roman days—self-control, honesty, self-respect. Says Martial³¹, 'If the pale bean boils for you in the earthen pot, you may decline the invitations of rich patrons'.

In other words, you may keep your self-respect.

It would seem, then, from the many expressions in favor of a vegetable diet, from the esteem in which gardens were held, as well as from the vegetable menus themselves, that the early Romans and those who lived in the country were almost wholly vegetarians. Even at a later date, the nation, at least those of its members who favored the retention of the virtues of early times, dined on vegetables to a much greater extent than has been accredited to it by writers who have been attracted by the dinner of a Nasidienus or a Trimalchio. Exceptions such as these, the drinking of liquid pearls and dining on dishes composed of singing birds, nightingales' tongues and peacocks' brains, although the least representative, have become the best known, specimens of Roman meals. However, as Friedländer³² has pointed out, luxury at table even under the Empire has been stigmatised as frightful and unnatural chiefly because the exceptions have been taken to prove the rule.

An interesting problem which is suggested as one studies the more elaborate menus of a later date is a question of dietetics. Did the Romans in arranging the courses of their meals consider their appetites alone, or were they influenced to some extent at least by a knowledge of food values, and of the wholesomeness or unwholesomeness of certain articles? Were the content of their courses and the order in which they were served the result of this knowledge? The conceit of the modern world, particularly of the modern scientific world, in its achievements, leads it to suppose that its theories and its problems are entirely new. However, the more one studies the literature of the Romans and the Greeks, the more one is inclined to agree with Solomon that there is nothing new under the sun. There is scarcely a problem in the complicated food situation of our own day which was not familiar to the Romans. Attempts at food control were made by the successive sumptuary laws which were passed even during Republican days, and which were renewed and

²⁶Met. 8.618-685.

²⁷Horace, *Serm.* 2.2. 116 ff.

²⁸Social Life at Rome in the Age of Cicero, 33.

²⁹Eclogue 1.80 f.

³⁰5.78.

³¹13.7.

³²Sittengeschichte, 3.30 ff.

made more stringent under the Empire. These laws, though seldom successful, endeavored to regulate not only the cost of a banquet even on festal days, but the kind of food which was served. The earliest, the *Lex Orchia*³³, 181 B. C., prescribed the number of guests one might entertain. The *Lex Licinia*³⁴, 107 B. C., limited the amount of meat to be consumed daily.

The *Lex Cornelia*³⁵ set a tax on dainties which gourmands particularly desired. The *Lex Aemilia*³⁶, a later law, endeavored to control not only the price but also the kind of food, and the manner of its preparation.

The enforcement of food laws was a problem in the Roman world as in our own. Julius Caesar³⁷ stationed guards in various parts of the market to seize and bring to him dainties which were exposed for sale in violation of these laws. Sometimes he even despatched his soldiers and his lictors with orders to take away from any dining-room any articles of food which had escaped the vigilance of the guards in the market-place. It was unlawful for a *cena* to be served behind closed doors. Tiberius³⁸ proposed that the prices in the market should be regulated each year at the discretion of the Senate, while aediles were instructed to put such restrictions on cook-shops and eating-houses as not to allow even pastry to be exposed for sale.

Apuleius, in his *Metamorphoses*³⁹, even introduces us to a food administrator of ancient times. With Dr. Harvey W. Wiley's permission I am giving his free translation of this passage concerning an encounter with Mr. Hoover's remote predecessor:

"Holy Moses", said I, "Who is this I see? It surely beats the band to see you in this gorgeous uniform all spangled with decorations. And such a crowd of attendants! You must be the mayor of the town, old friend Pythias". He replied, "Not so bad as that. I am only the Food Administrator of this municipality. Is there anything in particular you would like to have for your supper?" "Thanks awfully", I replied, "I have already bought fish for my dinner". When Pythias saw my basket (for they had no delivery system in this market), he took it and made a careful inspection of its contents. "How much did you pay for these minnows?", he said. "The horrid fish profiteer", I replied, "wanted a whole silver plunk for this bunch of flappers, but finally he let me have them for two dimes". Taking me by the hand, Pythias led me into the Central Market and said, "Show me the scoundrel who cheated you so egregiously". "That is he crouching in the corner", said I, pointing my finger at the mercenary wretch, who seemed to shrink up as soon as he saw the Food Administrator looking at him. Pythias rushed up to the Shylock of the Billingsgate and gave him a tongue lashing. "You food shark", he said, "how dare you play such a shabby trick on this old chum of my College days? You must be trying to make a desert of this fair country by your exorbitant prices. You shall never have another fish to sell if you take more than a nickel a pound. You'll know what a Food Administrator is before I get through with you". With that, Pythias seized my basket of fish and

poured them on the floor of the market, and jumped on the measly minnows with all four feet. Then Pythias patted himself on the back and said, "See how great a man I am, and how I conserve food, and punish the violators of my regulations". So I, blinded by the mighty power and diligence of the Food Administrator, went my way minus both my money and my supper.

Efforts were made to restrict luxury by personal example as well as by law. Tiberius⁴⁰ served at a formal dinner meat left over from the day before, or half a boar. A modern parallel is the less elaborate entertainment in the White House and in society in general during the past year.

Quite late in the Empire the attempt was still being made to control the price of food by law. Two interesting instances of these efforts are given by Professor F. F. Abbott. The Edict of Diocletian⁴¹, in an attempt to bring prices down to normal, fixed the maximum prices at which grain, beef, eggs, wheat, pork, fish, vegetables, clothing, and other articles could be sold, and prescribed the death penalty for a higher figure. The law was repealed from necessity. Sixty years later the Emperor Julian⁴² made a similar attempt on a small scale. By an edict he fixed the price of grain for the people of Antioch. Holders of grain hoarded their stock. The Emperor brought supplies of it from Egypt and sold it at the legal price. It was bought up by speculators, and in the end, says Professor Abbott, Julian, like Diocletian, had to acknowledge his inability to cope with an economic law.

(To be concluded)

THE HARCUM SCHOOL,
Bryn Mawr.

CORNELIA G. HARCUM.

AGRIPPINA AS AN ARMY NURSE

Medical attendance in the Roman armies is a subject on which we cannot gain much information from the Roman writers. Occasional references are made in Tacitus to such matters as the lack of medicines (Ann. 1.65), the preparation of poultices and bandages (Ann. 15.54, 55), and the visiting of the wounded by sympathetic generals. But one incident, mentioned in Ann. 1.69, has a peculiar interest on account of the ancient Florence Nightingale performance therein described. It appears that, in the struggle which Germanicus was waging with Arminius, an unfounded rumor had spread that the Germans were about to cross the Rhine in an attack on Gaul. But for the timely action of Agrippina, wife of the general, some panic-stricken soldiers would have destroyed the bridge and so have brought disaster to many of their comrades. She also furnished clothing, medicine, and encouragement to the soldiers at this time. The words of Tacitus are: *Sed femina ingens animi munia ducis per eos dies induit, militibusque, ut quis inops aut saucius, vestem et fomenta dilargita est. Tradit C. Plinius, Germanicorum bellorum scriptor, stetisse*

³³Macrob. Sat. 3.17.2.

³⁴Macrob. Sat. 3.17.8; Aulus Gellius 2.24.7.

³⁵Macrob. Sat. 3.17.11.

³⁶Suetonius, Caes. 43.

³⁷1.24-25.

³⁸Aulus Gellius 2.24.12.

³⁹Suetonius, Tib. 34.

⁴⁰Suetonius, Tib. 34.

⁴¹Ibid., 177-178.

⁴²The Common People of Ancient Rome, 151 ff.

apud principium pontis, laudes et grates reversis legionibus habentem. Tacitus does not enlarge upon the incident and leaves us to conjecture as to Agrippina's words to the returned veterans and her means of obtaining a fresh supply of hand-knit socks, home-spun tunics, all-wool pajamas and other equipment for camp and hospital. As to the *fomenta* we may suppose them to be some kind of bandages or hot poultices. But how she got enough of them, whether other ladies were present to help, or whether her own fair hands laid them on the soldiers' wounds, we are not informed. It is evident, however, from the disapproval of the whole affair by Tiberius that she must have usurped the duties of some officers and made herself unduly conspicuous. Tacitus, as usual, is unfair to Tiberius. When the Emperor heard of Agrippina's demonstrative benevolence and assumption of the functions of the general, he naturally was annoyed, for he was a man who believed thoroughly in discipline and decorum. It surely is not necessary for the historian to assume that the Emperor discovered in this action of his nephew's wife disloyal motives and unholy ambitions. And how could Tacitus ever have known what Sejanus whispered in his master's ear on this occasion? The whole question of the presence of women in the camps became a subject of debate in the Senate somewhat later (Ann. 3.33) and these activities of Agrippina were evidently referred to then. However much we may admire the good qualities of this remarkable woman, we can hardly help justifying Tiberius in his criticism in this case.

UNIVERSITY OF WASHINGTON.

THOMAS K. SIDEY.

GREATER BOSTON CLASSICAL CLUB

The third meeting of those interested in the formation of a Greater Boston Classical Club was held at Boston University on Saturday, November 2. Mr. Albert S. Perkins, temporary chairman, presided. A constitution was adopted, and the following officers were unanimously elected: President, Mr. Henry Penny-packer, Head Master, Boston Latin School; Vice-Presidents, Dr. Ellen F. Pendleton, President of Wellesley College, Professor A. H. Rice, Boston University, Professor Clifford H. Moore, Harvard University; Secretary, Mr. Clarence W. Gleason, Roxbury Latin School; Treasurer, Mr. Thornton Jenkins, Head Master, Malden High School; Censor, Albert S. Perkins, Dorchester High School.

ALBERT S. PERKINS, Censor.

THE CLASSICAL LEAGUE OF PHILADELPHIA

The autumn meeting of The Classical League of Philadelphia and Vicinity was held on Thursday evening, October 31. Dinner was served at 6.45. As it was Hallow E'en the atmosphere of the evening was spiritual and metaphysical rather than philological or archaeological. Although membership in The Classical League is restricted to teachers of Latin or Greek, it has already reached the total of eighty. Miss Edith F. Rice, of the Germantown High School, the President of the League, presided. Addresses were made by Dr. Ellis A. Schnabel, of the Northeast High School, Dr. Wilton W. Blancké, of the Central

High School, Professor John C. Rolfe, of the University of Pennsylvania, and Dr. Andrew Fleming West, Dean of the Graduate School, Princeton University. The last feature on the program was an illustrated lecture on Athens by Professor Arthur W. Howes, of the Central High School.

ARTHUR W. HOWES, Secretary.

THE NEW YORK CLASSICAL CLUB

On November 2 The New York Classical Club held its first meeting of the season at Students' Hall, Barnard College. The general topic of the meeting was one befitting the great interest which it evoked: The Humanist's Part in the Life of Today; and the speakers were suitably presented by President MacVay as her "exhibits", for the part which several of them are taking in public affairs, no less than the things they were to say, illustrated the theme.

Professor Clifford H. Moore, of Harvard University, who is at present in charge of the War Aims Courses of the Students' Army Training Corps in the New England Colleges, spoke to the title, A Classicist's Creed, and admirably set forth the functions of the Classics in the scheme of modern education, emphasizing especially their stabilizing effect in relation to all other subjects.

Professor Frances E. Sabin, of the University of Wisconsin, whose work in the popularization of High School Latin has made her widely known, suggestively discussed the engaging question, How to make the World feel right about the Study of the Classics.

Dr. James H. Dillard, of the General Education Board, who was formerly Professor of Latin and Dean of Tulane University and is now President of the Boards which administer the Slater and Jeanes Education Funds in the interest of industrial education in the South, gave a genial testimony to the effectiveness of the study of the Classics in the development of both accuracy and culture.

At the luncheon which followed or, more properly, continued the meeting, brief addresses were made by President Woolley, of Mount Holyoke College, Dean West, of Princeton University, Dr. Carl Van Doren, of the Brearley School, and Professor Howes, of Williams College. President Woolley gave an appreciative and cheerful prophecy of the future of classical studies. Dean West set forth the purposes of the proposed new American Classical League, for which a preliminary organization was arranged at the Classical Conference in Pittsburgh last June, of which he was the chairman. Dr. Van Doren, in his address, made an interesting reference to the classical feeling of American statesmanship in the period before the Civil War and broached the far-reaching question of the new heroic cycle to emerge from the conditions surrounding the present war. Professor Howes, who is President of The Classical Association of New England, merged his relations to the Classics and to the Federal Coal Administration in a jovial conclusion to the oratory of the day.

A. P. BALL, Censor.

THE PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The first meeting of The Philadelphia Society for the Promotion of Liberal Studies for the current year was held on Friday evening, November 8, at Houston Hall, University of Pennsylvania. The meeting took the form of a Symposium on the Value of the Classics. The topics and speakers, as announced, were as follows: Modern Languages, President W. W. Comfort, Haver-

ford College; Engineering, Professor Harold Pender, The Towne Scientific School, U. of Pa.; Law, Professor David Werner Amram, The Law School, U. of Pa.; Medicine, Dr. Charles R. Turner, Dean, The Evans Dental Institute, U. of Pa.; Biology, Professor Spencer Trotter, Swarthmore College; Historical Studies, Professor Morris Jastrow, Jr., The Library, U. of Pa.; Architecture, Mr. Leicester Bodine Hoiland, Department of Architecture, U. of Pa.; Journalism, Mr. Fullerton L. Waldo, Associate Editor, The Public Ledger; Theology, Rev. Phillips E. Osgood, The Chapel of the Mediator; Education, Professor Frank P. Graves, The School of Education, U. of Pa.; The College Curriculum, President M. Carey Thomas, Bryn Mawr College.

This was one of the most successful meetings of the Society in respect to attendance, and one of the most inspiring in regard to subjects presented. Houston Hall was filled almost to its capacity, and with an audience not entirely composed of classicists, as too often happens.

Provost Edgar Fahs Smith, who had expected to preside, Professor Pender, and Professor Graves were unable to be present, owing to pressure of work.

All the speakers bore witness to the value of the Classics in their own fields, both for their disciplinary value and for their content.

President Comfort and President Thomas both said that the students in Modern Languages who did the best work were those who had had Latin or Greek. President Thomas expressed the hope that here in the East, at least, we should be able to hand down to the next generation the College curricula, improved, but unimpaired.

Professor Amram said that a lawyer needs Latin, not only on account of the Latin terms still used in law, but because the Roman law is the foundation of our own, and for the understanding of these translations were inadequate. A lawyer needs, also, a wide culture, an ability to use English such as can be gained only from a training in Latin. He said humorously that the West had become so democratic as to expect a lawyer to understand neither Latin nor law.

Professor Trotter spoke of Latin scientific names, which mean much more to a student who understands the story told by those names.

The Reverend Mr. Osgood expressed an idea new to many, that classical literature is, for us, the Old Testament, of which the New is the fulfillment; that our conception of Christianity is based on Greek and Roman philosophy, not on the Hebrew. On this account the student of divinity must have a classical training.

To Professor G. D. Hadzsits, of the University of Pennsylvania, Chairman of the Program Committee, belongs the credit for the success of this meeting. He is making arrangements for having the program, in whole, or in part, repeated before the Contemporary Club, of this city. Such publicity given to the opinions of eminent men cannot fail to have its effect on the public.

At the December meeting of the Society addresses will be delivered on the theme, Cultural Studies and Citizenship; at a meeting to be held in January or February, Educational Reconstruction will be discussed. The annual meeting will be held in March.

The officers of the Society for the current year are, President, W. W. Comfort, Haverford College; Vice-President, George Depue Hadzsits, University of Pennsylvania; Secretary, Bessie R. Burchett, South Philadelphia High School for Girls; Treasurer, Fred J. Doolittle, The Episcopal Academy.

BESSIE R. BURCHETT, *Secretary*.

LATIN AND MEDICINE

The readers of THE CLASSICAL WEEKLY may be interested, as I was, in the reasons given by W. A. Bastedo, Ph.G., M.D., in his *Materia Medica* (1915), page 541, for the use of Latin in prescriptions:

(1) Latin is a universal language, and so is readable anywhere.

(2) It is a dead language, and so is not subject to change.

(3) It is the language of science, and so is explicit, and not ambiguous. In the names of plant-drugs, for example, *Aristolochia serpentaria* always stands for the same plant wherever it is grown, while its English synonym, snake-root, is applied to different plants in different localities.

(4) It may be advisable to keep from the patient the nature of the drug. Patients have many preconceptions and prejudices regarding drugs. One patient assures the doctor that he is always made ill by calomel or phenacetin, yet obtains great benefit from a prescription for *hydrargyri chloridum mite* or *acetphenelidin*.

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PASSERES

Noctem soletis gutture garrulo
lentam fugare ac somnia pellerē
dulcis quietis, solis albi
dum iubar incipit emicare.

Qui pipiatis, praetrepidans genus,
laete vagantes et struitis domos
parvas renidentesque, avete,
turba sonans per amoena rura.

COLUMBIA COLLEGE.

EUGENE J. STRITTMATTER¹.

He came and took me by the hand
Up to a red rose tree,
He kept His meaning to Himself
But gave a rose to me.

I did not pray Him to lay bare
The mystery to me,
Enough, the rose was Heaven to smell,
And His own face to see.

RALPH HODGSON.

εὐφραίνων ἐμὲ καὶ λαβῶν
χειρὸς ἡγέ μ' ἐν' ἄνθεα
συλλέξῃ, ῥόδα καὶ κρίνα·
σιωπῶν δὲ θαλλὸν ἐμοί
δῶκε καὶ καλὸν ἄνθος· σι—
γῶντα δ' αὐτὸν ἀποβλέπουσα
ἤσθη· ἀλλὰ θαῦμα παρῆν—
ᾧ περ πᾶς ὁ λειριδεῖς
ῥόδα κρίνα τε φέρων παράδει—
σος πικρὰντος ἔρωτος.

Reddidi

EUGENIUS J. STRITTMATTER.

¹Mr. Strittmatter is a student in Columbia College. Last year he won the Earle Prize in Classics. C. K.

THE SOLDIER'S DREAM

Our bugles sang truce, for the night-cloud had lower'd,
And the sentinel stars set their watch in the sky;
And thousands had sunk on the ground overpower'd,
The weary to sleep, and the wounded to die.

When reposing that night on my pallet of straw
By the wolf-scaring faggot that guarded the slain,
At the dead of the night a sweet Vision I saw;
And thrice ere the morning I dreamt it again.

Methought from the battle-field's dreadful array
Far, far I had roam'd on a desolate track:
'Twas Autumn,—and sunshine arose on the way
To the home of my fathers, that welcomed me back.

I flew to the pleasant fields traversed so oft
In life's morning march, when my bosom was young;
I heard my own mountain-goats bleating aloft,
And knew the sweet strain that the corn-reapers sung.

Then pledged we the wine-cup, and fondly I swore
From my home and my weeping friends never to part;
My little ones kissed me a thousand times o'er,
And my wife sobb'd aloud in her fulness of heart.

"Stay stay with us!—rest!—thou art weary and worn!"—
And fain was their war-broken soldier to stay:—
But sorrow return'd with the dawning of morn,
And the voice in my dreaming ear melted away.

THOMAS CAMPBELL.

MILITIS SOMNIUM¹

Indutias dant cornua vesperi,
stellaeque caelis excubias agunt;
dum mille fessos somnus ambit,
livida Mors metit ense laesos.

Stratumque noctu stramineum premens,
ignes ubi arcent corporibus lupos,
vidi sopitus dulce visum;
ter rediit remorante nocte.

Pugna videbar terribili procul
errasse solus per loca devia;
autumnus instat, sol refulget,
cum proprio patrias ad aedes.

Pernix volavi per solitos agros,
per quos vagabar dum vigeo puer;
iam vox caprarum tangit aures,
cantica iam resonant metentum.

Iuroque, fuso de patera mero:
"Numquam relinquam cum patria meos!"
Mox parvuli me basiarunt,
dum lacrimata precatur uxor:

"Lassus viarum es, te recrea domi!"
fractoque bellis vox placuit mihi:
sed luce prima cura surgit,
auribus effugiuntque voces.

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A. F. GEYSER, S. J.

MR. H. G. WELLS AND THE FUNCTIONAL DEITIES OF CLASSICAL ANTIQUITY

Mr. Wells's book, *God the Invisible King*, seems to be essentially the exposition of the passage of Kant which is quoted in the body of the work: "Two things fill my mind with ever-renewed wonder and awe the more often and deeper I dwell on them—the starry vault above me, and the moral law within me". Behind the starry heaven lies God, the Creator, the Veiled Being about whom we can know nothing and toward whom Mr. Wells's attitude is complete agnosticism. The ultimate mysteries of the universe are accordingly relegated to the background and the discussion is of God, the Redeemer. Insofar as he is defined at all, he seems to be the moral law within mankind. But God is a person, says Mr. Wells; he is not the collective mind and purpose of the human race merely, he is not an aggregate but a synthesis. "He is not merely the best of all of us, but a Being in himself, composed of that but more than that, as a temple is more than a gathering of stones, or a regiment is more than an accumulation of men". Let us develop this idea a little more fully. If we were to take all the evil in the world we might on the same principle construct a personal devil. Again, we might take all the beauty in the world and arrive at the conception of a goddess of beauty, an Aphrodite or a Venus; or we might produce an Athene or a Minerva from the world's wisdom. In a word, we might reconstruct the mythology of ancient Greece and Rome. It is but a step from Mr. Wells's reasoning to the functional deities of classical antiquity. Just as a temple is more than a gathering of stones, we may recall that the Romans had a god *Terminus* who presided over boundary stones. All this is very beautiful, it appeals to our aesthetic sense, but is it true?

Mr. Wells in attempting to escape from *Charybdis* falls into the clutches of *Scylla*. He wishes to avoid agnosticism and accordingly invents a god out of the goodness of the human race. He feels the need of a god and finds a god to meet his need. It is the pragmatic approach. The influence of William James, Mr. Wells's friend, is perhaps accountable for this, to an extent. Just how we are to become acquainted with Mr. Wells's god seems rather obscure. The process must be mysterious or it could be explained more clearly. Is it not as reasonable to suppose that we can come into contact with the Veiled Being as with this newly created god? Why should not the power that created the universe pervade it and sustain it? Why should it not be in all things? From a purely pragmatic viewpoint an omnipotent god would no doubt be more helpful than a finite one.

The ideas in Mr. Wells's book are not new, but very old. It is doctrine from the ancient East. How refreshing it is, in this connection, to turn to a few lines of Rabindranath Tagore that are full of meaning: "In the Upanishad it is said, *The supreme being is all-pervading, therefore he is the innate good in all*. To be truly united in knowledge, love and service with all beings, and thus to realise one's self in the all-pervading God is the essence of goodness, and this is the keynote of the teachings of the Upanishads: *Life is immense*".

COLORADO COLLEGE.

HERBERT E. MIEROW.

¹The relative shortness of the *Alcaic* meter has forced the sacrifice of some of the phrases of the original. If, in verse 14, the present tense in the *dum* clause seems too harsh, out of keeping with *vagabar* the verse might be rewritten thus: *per quos oberro, dum vigeo puer*.

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